Encyclopaedia Aristasiana

Find in Entire Site Go

Backlinks...

Menu

Home
Search
List pages
Last Changes

Image Galleries

Main Sections

Aristasian Glossary
Aristasian Life and Culture
Aristasia Pura
Aristasia in Telluria
Philosophy and Religion
Sound and Kinematics
Telluria Criticism

Random Pages

The Culverian Question
The Aristasian Calendar
The Void
Standing Etiquette
An Aristasian Glossary
Concentric Circles
Pit Criticism
Sai Herthe
Operation Bridgehead
Atomisation

Search

in:
Entire Site Go

Login

Login as...
User:
Password:
Login

Standard | Secure

Post-Bridgehead Telluria Criticism

There has been some question as to the status of Aristasian criticism of Telluria after Operation Bridgehead. Certain areas of critical activity have been curtailed and certain forms of criticism have been deprecated.

At the same time Aristasian criticisms of Telluria - even those still made - have sometimes been misunderstood and interpreted as implying that Aristasia takes a certain position on Tellurian affairs. This was recently clarified in relation to a particular question relating to an item of Aristasian Telluria-criticism:

> The only living culture associated with Western "Goddessism" is post-Woodstock Western pop-culture with its associated "psychology" and post-modern "morality" - in other words the most shallow, secularised and anti-metaphysical culture ever known to humanity.

Does this imply that Aristasians favour a non-secularised Tellurian culture, which would undoubtedly place Aristasians-in-Telluria within a patriarchal religious culture alien, and likely hostile, to their own faith and way of life?

The question was answered as follows:

For those who are not aware of the so-called "Pit-Crit Question", it really means that at one time Aristasians were doing a lot of critical thinking about the Pit, and there was a danger that we could be perceived as (or even be slightly slipping into the error of) involving ourselves in Pit "issues" for their own sake.

A mild reprimand was issued by the Bridgehead authorities.

This was not in any sense a new policy. It was simply the restatement of one side of an equation: and a very important side, based on the metphysical definition of tyranny and the words of The Heart of Water:

> 20. Who rules in her own right is a tyrant, or yet in the right of other maids. There is but one Authority and the Truth alone is true.
>
> 22. Join not their contentions, neither be a party to one side nor to the other, for they are athamë.

The heart of the "Pit-Crit Question" then, is that it is perfectly legitimate to criticise the Pit for the purposes of analysing and understanding principles, so that those who have been brought up in Pit culture can understand how and why Aristasian culture is different. It is not legitimate to take sides in Outland quarrels.

The question above is a perfect paradigm case for this issue.

So let me answer it simply:

Q. Is a secularised society shallow and unhealthy?

A. Of course. A society that is not rooted in the Absolute is rooted in nothing. Look at the Pit. It shows.

Q. But couldn't a strong non-secularised patriarchal society be bad for Aristasians in Telluria?

A. It would depend what type it was. But yes, it very well might.

Q. So do Aristasians want Telluria to be healthy?

A. This is the key question. Tellurians are accustomed to assume that if we say "X is bad" we mean "Go out and change X". But we are not involved in, and have no interest in, changing Telluria. A strong, healthy, patriarchal society is not necessarily useful to Aristasian operations.

Q. So why do you criticise the Pit for being secularised?

A. It is fundamental to understand that Aristasian Pit-Criticism is not intended for the cure of the Pit. That is not our business. If anyone is going to cure the pit it will be the Telluri themselves: and how, when or whether they do it is entirely their own affair.

Our purpose in criticising (perhaps a better term would be "analysing") their errors is to ensure that Aristasians who have been born into their society do not reproduce them in Aristasia-in-Telluria. That is the whole purpose of Pit-Criticism.

What Bridgehead interdicted was precisely the error of appearing to "join their contentions" - that is to criticise the Pit from a Tellurian rather than an Aristasian perspective. I think a few of us were guilty of this to a small degree and it certainly needed to be addressed and disciplined.

I think it is fair to say that all Aristasian Pit Criticism now strives very hard to stay within the "rules of engagement" laid down by Bridgehead, and ultimately by Scripture.

There will still be misunderstandings among Outlanders, because Tellurians will always assume that we criticise Telluria from a Tellurian perspective (so if we say "secular society is unhealthy" they will imagine we are advocating non-secular society for Telluria).

But if one understands what and why Aristasian Pit-Criticism is, one will not misconstrue it.

Upon this, Commander Caerelinde, representing Bridgehead High Command commented:

With this much said, I think it is incumbent on the Command to clarify matters a little further.

In the first place, please understand that it is not illegal to have your personal views on Tellurian affairs, it is just that qua Aristasian one does not take part in them or express any views on them in such a way that they could be taken as "Aristasian views". Plenary Aristasians, for example, do not vote in Tellurian elections. This has always been the case - long before Bridgehead.

Now a question arises: Did the Bridgehead Directive change anything or merely reaffirm what has always been the case?

We should understand that the Bridgehead Directive does not express the only possible line that could have been taken. Many Aristasians believe that with the events of the Post-Eclipse period, the Great Demon is making a final bid for world-dominion in Telluria. Since the Great Demon is the ancient enemy of our people, it could be supposed that is our duty to oppose it whenever and wherever it manifests.

In a sporadic sort of way some Aristasians-in-Telluria were taking that view and acting upon it before Bridgehead.

Now, it is clear that a unit under military command does not undertake operations on its own account. It awaits orders. Before Bridgehead, Aristasia-in-Telluria was not under a central command and was free to act as its members saw fit under any given circumstances.

That is the fundamental thing that changed with the Bridgehead. Any sporadic ideological warfare that was previously being undertaken must now be either declared official or terminated. It was terminated.

Whether Telluria on the material plane is regarded as a field of combat against the Great Demon, we do not know. What we do know is that the Tellurian Bridgehead is not deployed

as an active combatant force in this arena.

You may ask whether we are not fighting the forces of darkness. Of course we are. Every maid in thamë is always fighting the forces of darkness both within herself and without.

You will ask whether the special attacks directed against our operations in Telluria are not part of a war. They are. But this is a war on the lunary plane. We are assuredly serving a function in bringing Light and redressing a certain spiritual balance that has been disturbed by post-Eclipse hyper-patriarchy; and that must bring us into conflict with fierce opposition on the subtle realm.

This "war" we fight simply by proceeding with our duties and building the Bridgehead as a haven for our Exiles and our Adoptees; by spiritual, educational and social development.

Since the Bridgehead, all doubt about whether we were deployed for inter-Tellurian ideological combat has been definitively removed.

We were not.

Created by: miss_serena. Last Modification: Tuesday 19 of April, 2011 00:22:38 EDT by admin.

Powered by TikiWiki CMS/Groupware